
SIMPLE
SIDDHA
FORMULATIONS
(Vol. I)



EDUCATIONAL MATERIAL

**TRAINING MANUAL FOR
PRIMARY HEALTH WORKERS**

LSPSS PUBLICATION

Community Health Cell
Library and Documentation Unit
BANGALORE

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SID D H A
FORMULATIONS

(Vol. I)

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TRAINING MANUAL FOR
PRIMARY HEALTH WORKERS

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Simple Siddha Formulations

(Vol. 1)

January 1992

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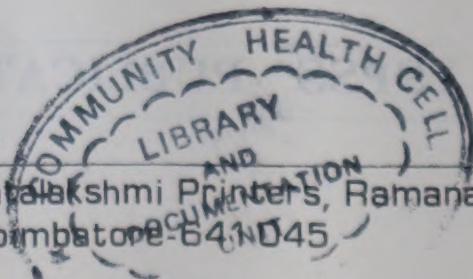
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PREFACE

Siddha is an age old system of medicine that has found expression in Tamil Nadu and neighbouring states. Siddha system makes liberal use of minerals and metals along with vegetable substances for medicine. This training manual deals with preparation of eleven simple Siddha preparations useful in Primary Health Care which can be prepared by Vaidyas who have some background in Siddha or Ayurvedic tradition.

This manual has been prepared on the basis of the practical demonstration sessions conducted at the All India Training Camp on Siddha Medicine held in December 1990 at Coimbatore. The renowned Siddha Physician Thiru Brahmananda Swamigal conducted all the study classes and practicals. The training camp was sponsored and co-ordinated by LOK SWASTHYA PARAMPARA SAMVARDHAN SAMITI under the CAPART project on revitalisation of local health traditions.

We are indebted to Siddha Vaidya Sri. Brahmananda Swamigal for his guidance. Dr. Ram Manohar and Dr. Hrushikesh Damle helped us in the layout and final corrections. LSPSS happily acknowledges their contributions.

We thank Dr. Manoj V. Thomas warmly for his valuable contribution in the preparation of this manual.

Coimbatore
January 92

EXECUTIVE DIRECTOR

What is LSPSS?

The Lok Swasthya Parampara Samvardhan Samithi (LSPSS) is an All India network of individuals, groups and organisations committed to the cause of revitalization of the Indigenous Systems of health care and the widespread folk health traditions that exist throughout the country. The major objective of the Samithi is to work for the reconstruction of 'Lok Swaasthya Paramparaas' (Local Health Traditions) and in this process to revitalise the traditional self-reliant model of primary health care existing in the Indian Society.

Background

It is a well-known fact that throughout our country there exist numerous Folk traditions of local health care in tribal, as well as other areas. Many of these traditions are validated when evaluated in the light of the Indian Health Systems - such as Ayurveda, Siddha and Unani systems. The carriers of these traditions are the millions of local village healers, midwives, housewives, etc. These traditional practices deal with a number of basic health techniques like treatment of common ailments and home remedies. In some communities there also exist special traditions like bone setting, visha chikitsa, treatment for certain chronic ailments, diagnostic methods such as naadi pareeksha etc.

It is a fact that in spite of their great potential the Paramparaas are today in a weakened state. It is however, our conviction that a revitalization of these traditions can be brought about by encouraging an interaction of these traditions with the organized Indian systems of Health, i.e., Ayurveda, Siddha and Unani etc. Because of the symbiotic relationship between these indigenous sciences and the Lok Swasthya Paramparaas, such an interaction would lead, on the one hand to the strengthening of the Lok Swaasthya Paramparaas and on the other hand would breathe more life into the

theories of these systems which need to re-establish their contact with the larger Indian Society. It is with this understanding that the LSPSS was formed as a network in December 1985, when over 30 organisations and many individuals from all over the country met at the Kashele Village of Maharashtra to share their experiences.

Objectives of the Samithi

- * Undertake surveys and documentation of the Lok Swaasthya Paramparaas in the country
- * Create centres for training, research and documentation
- * Institute fellowships, study/travel grants for folk practitioners
- * Establish an active network of Indigenous health scientists and other individuals and groups who can contribute to the Samvardhan work
- * Conduct and encourage policy studies and on its basis, make recommendations to all concerned and work towards their implementation
- * To establish medicinal gardens, forests, nurseries and promote the same in collaboration with individuals, institutions, local bodies etc
- * Design, disseminate and promote the preparation of sciences education materials on indigenous health science inclusive of Lok Swaasthya Paramparaas and to work for the incorporation of such materials in the curricula of schools, colleges and any other educational processes
- * To organise conventions, exhibitions, workshops, etc. to highlight exchange, inform and evaluate work in this field.

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1. AYA SINDOORAM

Ingredients

- | | | |
|---------------------|---|--------|
| 1. Powdered iron | - | 300 gm |
| 2. Ferrous sulphate | - | 300 gm |

Requirements

1. Mortar & Pestle
2. Cowdung cakes - 1200 nos
3. Strips of cloth (15 inches in length and 4 inches in width)
4. Lemon juice
5. Acalypha indica (juice)
6. Eclipta alba (juice)
7. Aloe vera (juice)
8. Tray (Iron enamelled)
9. Crucibles
10. Clay

Procedure

The preparation of 'Ayasindooram' consists of two steps - 'Maaranam' and 'Satvapaatanam'.

1. 'Maaranam'

Powdered iron and ferrous sulphate crystals are taken together in a mortar and ground for half an hour. The resultant mixture is spread uniformly in a crucible. Another crucible is placed upside down on top of it. The joint is sealed with three strips of cloth pasted with mud and then dried properly.

In an even land 75 cowdung cakes are placed in a conical heap on which the sealed crucibles are placed. The remaining 75 cowdung cakes are spread over it. The cowdung cakes are burnt by placing a piece of camphor on the heap and lighting the same. It starts to burn from the top and is allowed to burn completely. The crucibles are taken out the next day after it has cooled down and the sealing in the joint

removed carefully. The mixture will now be in the shape of a solid disc reddish black in colour and powders on applying a light pressure with one's finger.

2 'Satvapaatanam'

After 'maaranam', the resultant solid disc shaped material is put in a mortar and powdered with the pestle. It is ground continuously for 4 hours adding lemon juice little by little. Lemon juice is prepared by cutting and squeezing the lemon without adding any water and removing the seeds.

After proper grinding, discs are made out of it with hands in the shape, thickness and size of a one rupee coin. It is placed in the shade for one day and then under sun for another day or more if required. The discs should be properly dried till a characteristic sound is heard on tapping it with one's finger.

The discs are then placed with in two crucibles and sealed as described above. It is then dried properly and 'putam' is given with 200 cowdung cakes, 100 below and 100 above the crucibles. After the cowdung cakes have burnt completely and cooled down the crucibles are taken out and the sealing is removed the next day. The discs will have taken on a blackish ash colour with a slight reddish tinge.

The same procedure is repeated with the juice of *Acalypha indica*, *Eclipta alba* and *Aloe vera* and finally again with lemon juice. Discs are made again after grinding with each juice and 'putam' is given. The size and thickness of the discs should be slightly decreased after each 'putam'. If the prescribed colour and other qualities are not obtained after 5 'putams', 'putam' may be given again after grinding in lemon juice for one or two times. Then the discs are ground and powdered and the 'sindooram' which will be slight brownish red in colour is kept in bottles.

Testing the properly prepared 'Aya sindooram'

1. After the final 'putam' the discs will powder on applying light pressure with one's finger.
2. The 'sindooram' will be tasteless.
3. If a little quantity of 'sindooram' is rubbed over the skin, it will get absorbed.
4. The 'sindooram' will not melt even at high temperatures.
5. A magnet will attract the 'sindooram' very slightly.
6. If taken internally, there won't be any gastric disturbances like vomiting, diarrhoea, etc.
(After preparation, every medicine should be taken internally by the Vaidya himself 2 or 3 times initially to ensure its purity).
7. If put on a red hot iron spoon the 'sindooram' will not stick to it.

Indications

1. 'Aya Sindooram' is mainly indicated in all 16 types of 'Kaamala' described in Siddha system of medicine.
2. In 'Paandu' and other related conditions.
3. In 'Raktadosha' (vitiation of blood)

Dose

1. 125-500 mg. with 25-50 ml buffalo dung solution twice a day for three days or maximum for five days on empty stomach. It may be administered thereafter for one or two months with 'Pitta choornam' or 'Draaksh-aarishtam'. Food may be taken 10 minutes after the administration of the medicine.
2. In infants of 1 month age - 50 mg with breast milk.

Alternative 'Anupanam'

1. 'Aya sindooram' may be taken internally with 'Kismis', outer rind of cardamom fruit, and jaggery taken in equal quantities, ground and made into a ball of the size of a gooseberry fruit. This is specifically indicated in patients with vomiting.

2. Leaves of white *Ricinus communis*, a piece of garlic, one teaspoonful of cumin seeds and 1 small red onion are ground and made into a ball of the size of a gooseberry fruit, along with which 'aya sindooram' is taken internally.

Diet forbidden in 'Kaamala'

Intake of oily items, food with sour, pungent and salt taste, foods with hot potency, foods which are heavy to digest, non-vegetarian diet, bath, oil application, bodily exertions etc. are contraindicated in Kaamala.

Diet recommended in 'Kaamala'

Rock salt, cow's milk, goat's milk grapes, 'kisms' and 'kadali' variety of banana.

Test for 'Kaamala'

The first urine of the patient is collected in a bottle in the morning itself and cooked rice is put in it. After leaving it for an hour, the rice is taken out. If the rice has become yellowish the patient has 'Kaamala'. otherwise, 'Kaamala' is cured or absent and the medicine can be discontinued.

Precaution

1. If the discs are not properly dried, the colour and quality of the resultant 'sindooram' will be affected.
2. The grinding should be done continuously for the specified time.

Warning

'Kaamala' due to other causes like carcinoma, tumours, poisons, trauma, stones and other structural damages should be treated accordingly after proper diagnosis. This treatment may not be effective in such cases.



Method of making Sandhi Bandhana by clay pasted

Kora cloth (see text for details)

(Photo taken during the training programme conducted by LSPSS)



Method of Spreading Bhasma for further PUTAM

(Photo taken during the training Programmes conducted by LSPSS)

2. NASYA FOR KAAMALAA

'Nasya' is given in cases where the supraclavicular region is affected with 'Kaamala' and the eyes become characteristically yellowish. The outer rind of soap nut (2 nos.) is to be put in breast milk or lemon juice for 1 hour after which is then ground well and strained with the help of a cloth. The drops coming out of the cloth is used for 'Nasya'.

The patient is kept in a lying position, head slightly slanting backwards by placing a pillow under the shoulders. Ten drops of the above medicine are administered in each nostril. After about ten minutes yellowish phlegm will come out through the mouth. It is spit into a vessel by turning the head to both sides alternately. Phlegm will continue to come for about half an hour. Some times fever may occur as a complication which will subside naturally. In severe cases one more 'Nasya' can be given after one week.

3. PITTA CHOORNAM

Ingredients

1.	Coriandrum sativum (fruit)	-	360 gm
2.	Glycirrhiza glabra (stem)	-	60 gm
3.	Michelia champaka (flower bud)	-	60 gm
4.	Santalum album (wood)	-	60 gm
5.	Cuminum cyminum (seeds)	-	60 gm
6.	Cinnamomum zeylanicum (bark)	-	60 gm
7.	Peucedanum graveolens (seeds)	-	60 gm
8.	Tinospora cordifolia (satvam)*	-	60 gm
9.	Sugar candy	-	720 gm

Procedure

Each item is taken separately, powdered and sieved with a cloth. They are taken in the specified quantity and mixed together.

Indications

1. This powder can be given in diseases caused by the vitiation of 'Pitta'.
2. In 'Kaamala' 1 gm is given along with 'Aya sindooram'

*Refer glossary for explanation of technical terms

4. SHANKHU BHASMAM

Ingredients

1. Conch shell (Shanku)
2. Phyllanthus amora

Requirements

1. Phyllanthus amora (juice)
2. A clean white Kora cloth
3. Cowdung cakes - 500 Nos.
4. Crucibles
5. Earthen pot
6. Strips of mud pasted kora cloth
7. Mortar and pestle
8. Baking soda - 20 gm.

Procedure

The shell is boiled in water in an earthen pot with little baking soda for one hour by which most of the impurities are removed. The remaining impurities are removed by scraping with a knife.

Phyllanthus amora is crushed, squeezed and the juice is collected in a clean vessel. The residual portion is used to cover the shell. The mouth of the shell is covered with the residue and then the remaining portion is also pasted with it. The shell is folded within a clean white kora cloth and tied. It is kept with in two crucibles as described before and the joint is sealed. After drying, 'putam' is given using 50-60 cowdung cakes. If the shell is bigger 100 to 150 cowdung cakes may be used. After cooling, the crucible is taken out carefully by holding it with both hands from below without applying any pressure. Light pressure may powder the shell and spoil it.

Shell is taken out after carefully removing the mud pasted cloth strips. It is then ground in a mortar

for 4 hours adding the juice of *Phyllanthus amora* in 7-10 days. This is to enable maximum absorption of juice. A small piece of the shell can be added to the juice to prevent spoiling.

Discs are made in the size, thickness and shape of a one rupee coin and dried well. They are placed in a crucible and covered with another placed upside down. The joint is sealed with 3 mud pasted cloth strips and dried well. 'Putam' is then given with 350 cowdung cakes. After cooling the crucibles is taken out the next day, and the discs are transferred into a mortar. It is ground into fine powder, sieved with a nice clean white cloth and kept in bottles.

Indications and Dosage

In 'Kaamala', 500 mg. of 'Shankhu bhasma' with paste of *Phyllanthus amora* rolled in the size of a gooseberry fruit and cow's milk can be administered twice a day on empty stomach for 3-5 days

5. VELLA PAASHAANAM

Ingredients

1. White arsenic (Vella Paashaanam) . 60 gm.

Requirements

1. Bittergourd leaf juice . 1 litre
2. Sliced bittergourd fruits . $\frac{1}{2}$ Kg.
3. Pork fat . 50 gm
4. Baking soda . 100 gm
5. Lime stone . 7 Kg.
6. Juice of Argemone mexicana . 1 litre
7. Earthen pots
8. Crucibles
9. Iron pan and spoon
10. Mortar and pestle
11. Kora cloth

Procedure

1. Fomentation (Swedana)

Bittergourd juice is taken (residue of the juice also mixed with the juice) in a pot. Mouth of the pot is covered with a two-folded unbleached kora cloth. The cloth is tightly tied to the neck of the pot with a string. Half of the circularly sliced bittergourd pieces are placed above this cloth on which the piece of White arsenic is placed. It is covered with the remaining half of bittergourd pieces. The whole heap of bittergourd pieces is properly covered with a wide mouthed earthen pot. (The joint is not sealed in this case) It is then kept over fire. The liquid inside the pot is kept just boiling for $2\frac{1}{2}$ hours. When the bittergourd pieces are properly cooked, the lid is opened and the pieces of arsenic are taken out. It is wiped with a cloth till it becomes dry.

2. Churukku

The white arsenic so treated is placed in an iron pan or crucible over a stove. Mild heat is given. A little quantity of pork fat is poured on the piece of arsenic. The piece is turned to the sides now and then with a spoon and the fat is poured over it continuously to enable absorption. When plenty of smoke starts coming after about half an hour, the process is stopped. The same process is repeated once more. After this process the arsenic will become blackish in colour.

Arsenic is then boiled for ten minutes in water adding 15 gms. of baking soda. It can also be boiled by suspending in water by tying it inside a cloth. If boiled beyond a limit, the arsenic will get evaporated. After boiling, it is taken out and boiled again in pure water for 5-10 minutes.

During 'Churukku' the pork fat will penetrate into the piece of arsenic and mix with the poisonous oil in it. Both these oils are separated during boiling.

Arsenic is taken out and dried with a cloth. It is then loosely tied inside a cloth. Lime stones are taken and spread over a crucible or small earthen pot and the arsenic is placed on it and covered again with lime stones. Hot water is sprinkled over it and the resultant chemical change is allowed to take place and subside. After this, the arsenic is removed. This process is repeated six more times. The colour of arsenic piece becomes white again.

3. Churukku with juice of *Argemone mexicana*

Arsenic is taken out of the cloth and 'churukku' is given with juice of *Argemone mexicana*, placing it in a crucible. The 'churukku' is continued till 1 litre of juice is added little by little and absorbed completely. This will take 4-5 hours.

4. Preparing Pills

Arsenic is taken out and the semi solid paste like juice of *Argemone mexicana* is also removed by scraping. Then it is ground in this juice in a mortar and made into pills of the size of greengram. The pills are dried in shade for one day and in sun for two days.

5. Alternative method — "AVIPUTAM"

The arsenic is taken out after fomentation with bittergourd. A tender papaya fruit is taken and cut longitudinally leaving a small portion at the end. All the seeds are removed (if seeds are present it will absorb the papaya juice during the process). The arsenic is put inside the fruit and sealed. It is then covered with 7 layers of mud pasted cloth. It is not necessary that the mud pasted cloths are dried in this case. 'Putam' is given using 15-20 cowdung cakes. The process is repeated for 9 more times using new papaya fruits. Arsenic will become whitish after each putam.

6. Forming Pills

A decoction is made with 25 gms each of pepper and cumin seeds by boiling it in one litre of water and reducing to 250ml. The arsenic is ground in this decoction for 12 hours in the mortar and pills are made of the size of greengram.

Indications

1. In fever persisting beyond four days.
2. In fevers with high temperature.
3. In all 64 types of fever (Jwara) described in the Siddha system of medicine.

Contra indications

1. Fever associated with loose motion, intestinal ulcers, etc.
2. Initial stage of fevers.

Dosage

1 pill 1-2 times a day with Kashayam

Effects of Impure Arsenic

Vomiting, loose motion, nausea, flatulence and other gastro-intestinal disturbances.

Antidote

1. Decoction of pepper may be administered internally.
2. In unconscious patient, 'nasya' is to be done as explained below:

Salt, pepper and betel leaves are chewed, spit and pasted on a cloth. On pressing, juice comes out. Ten drops are poured in each nostril. This nasya is effective in unconsciousness due to poisons, high fever and injury to vital points.

3. Decoction prepared out of Indigofera tinctoria, pepper and holy basil may also be administered internally.

Caution

1. While doing 'swedana' with bittergourd, the juice may completely get evaporated due to over heating. In that case the lid must be removed and water poured from above and the process continued after covering the vessel.
2. During 'aviputam' if the arsenic catches fire, the cowdung cakes must be removed and sand should be put over the burning arsenic. It can be taken out after cooling.

Warning

1. This medicine should not be administered more than 4-5 times
2. In loose motion, intestinal ulcers, etc. the medicine is contraindicated.

6. KASHAAYAM FOR ALL TYPES OF FEVERS (JWARAM)

1. Aegle marmelos (root)	-	60 gm
2. Solanum indicum (root)	-	60 gm
3. Solanum xanthocarpum (root)	-	60 gm
4. Vein of neem leaf	-	60 gm
5. Tinospora cordifolia (stem)	-	60 gm
6. Solanum trilobatum (root)	-	60 gm
7. Adhathoda vasica (leaves)	-	60 gm
8. Evolvulus alsinioides (whole plant)	-	60 gm
9. 'Mukkaappeeram'	-	60 gm
10. Holy Basil	-	60 gm
11. Trichosanthes dioica (stem)	-	60 gm
12. Leucas aspera	-	60 gm
13. Clerodendron phlomidis (root)	-	15 gm
14. Fumaria indica (whole plant)	-	15 gm
15. Abies webbiana (leaves)	-	15 gm
16. Pluchea lanceolata (roots)	-	15 gm
17. Zingiber officinale (rhizome)	-	15 gm
18. Piper longum (root)	-	15 gm
19. Coleus vettiverioides (roots)	-	15 gm
20. Neem (bark)	-	15 gm
21. Plumbago rosea (root)	-	15 gm
22. Vitex negundo (root)	-	15 gm

Procedure

The drugs are washed, crushed and boiled in six litres of water and reduced to 1½ litres. An earthen pot must be used for this purpose.

Dose

60 ml. on empty stomach in morning and evening

Caution

The decoction should be heated at night daily to prevent spoiling. It can be used for 15 days.

7. LINGA SINDOORAM

Ingredients

- | | | |
|--------------------------------|---|--------|
| 1. Cinnebar (Hingulam, Lingam) | - | 100 gm |
|--------------------------------|---|--------|

Requirements

- | | | |
|----------------------------------|---|--------|
| 1. Acalypha indica (juice) | - | 100 ml |
| 2. Cow's milk | | |
| 3. Lemon juice | | |
| 4. Semecarpus anacardium (seeds) | - | 1 Kg |
| 5. Earthen pot | | |
| 6. Kora cloth | | |
| 7. Mortar and pestle | | |

Procedure

The medicine is prepared as described below:

1. Lingasuddhi

Cinnabar is kept in a mixture of juice of Acalypha indica, cow's milk and lemon juice each taken in a quantity of 100 ml or in breast milk alone for one day. The quantity of the liquid should be sufficient enough to immerse the cinnabar completely.

2. Sindoorikaranam

A medium sized, wide mouthed pot is taken and $\frac{1}{2}$ kg of seeds of Semecarpus anacardium are taken and slowly spread at the base of the pot completely by pressing with the fist. The cinnabar piece is placed on it and covered completely with the remaining seeds ($\frac{1}{2}$ Kg) by pressing slowly. It should be done properly so that the linga will neither go downwards nor to the sides. The pot is then transferred to the oven. Care should be taken not to shake the pot. (The seeds of Semecarpus anacardium used in this process are not purified) Moderate heat is given following which oil will

start to come out from the seeds. This oil will bind the mercury in the cinnabar. The fire can be increased now. When the oil is separated completely fire can be given inside the pot. Mostly it will catch fire automatically. The flames below the pot is then put out. When the fire inside the pot subsides and seeds are completely burnt, becoming slightly ashy, with cracks and without any oil in it, the pot may be removed using two big sticks from the oven. It is then left for cooling down.

Lingam is then taken out and the ash and carbon particles should be removed with a clean cloth. It is ground in a mortar and sieved with a nice cloth. The colour of the sindoor thus made will be reddish.

Indications

1. 'Rasabhasma'
2. Used commonly in typhoid fever, 'vata rogas', 'Jwara', and Chronic diseases.

Dosage

Upto 5 years of age	-	50 - 100 Mg.
Above 5 years of age	-	100 - 200 Mg.
Three times a day.		

Anupanam

Honey, Jaggery, Betel leaf juice, ghee and milk.

Precaution

1. While doing the Sindoorikarana process, care should be taken not to displace the cinnabar which is placed in the middle of the seeds of *Semecarpus anacardium*. If it comes into direct contact with the pot, then the cinnabar will evaporate due to high temperature.

2. The fumes generated during the process are highly poisonous. It can cause blisters and burning sensation especially in persons with hot temperament. Buccal mucosa and conjunctiva of eye are to be protected from exposure to the fumes.

Antidote for poisoning by seeds of Semecarpus anacardium

1. Coconut oil for external application.
2. Ash of the rind of fruit of Terminalia bellerica.
3. Decoction of fruits of Terminalia bellerica for internal administration.
4. Coconut milk, milk, banana, ghee and butter for internal administration.

8. PATIKAARA BHASMAM

Ingredients

- | | |
|------------------------|---------|
| 1. 'Patikaaram' (alum) | - 1 Kg. |
|------------------------|---------|

Requirements

- | | |
|-------------------------------------|-------------------|
| 1. Eggs of country hen | - 100 Nos. |
| 2. Calotropis gigantea (latex) | - 20 Ml. |
| 3. Mercuric chloride | |
| 4. Enamelled iron tray | |
| 5. Cowdung cakes | - 500 - 1000 Nos. |
| 6. Crucibles | |
| 7. Paddy husk | |
| 8. Mortar and pestle | |
| 9. Stove | |
| 10. Strips of cloth pasted with mud | |

Procedure

1. Preparation of 'Muttaishaineer'

50 country hen eggs are taken and a very small portion of the shell is broken and a small piece removed. Placing the finger on the hole, the white part of the egg is carefully collected in a clean tray. 20 ml. of latex of Calotropis gigantea (20 drops for 1 egg) and one gunja (250 mg) of Mercuric chloride are added to it. It is stirred well and kept for 24 hours and filtered with a clean white kora cloth. Now the 'shaineer' is ready for use.

2. Churukku

1 Kg. of alum is taken in a wide mouthed earthen pot and heated on a stove. On heating, water starts bubbling and evaporating. When all the water

present is evaporated the bubbling stops. It is time to add the 'Muttashaineer' little by little. It is allowed to get absorbed completely and become powder.

3. Bhasmeekaranam

The alum is then removed from the pot, placed in a crucible and covered with another. The joints are sealed with 3 mud pasted cloths. Then it is subjected to "gajaputam" i.e with 500-1000 cowdung cakes. A single 'putam' is sufficient. Cowdung cakes are placed in a 1 foot deep and 3 feet wide pit and sharava is placed in the middle. Fire is given from the top and from four sides, When the cowdung cakes become red hot and without any fumes, paddy husk is spread over it to conserve the heat. After 1-2 days when the heap is completely burnt and cooked the alum is taken out from the crucibles. After powdering in a mortar, it can be sieved with a cloth and stored in bottles.

Indications

1. In acute conditions of burning micturition and difficulty in micturition.

Anupanam

'Chandanaasavam', 'Chandana kwatham' and hot water.

Dosage

500 mg. 2-3 times a day

Medication for one day is sufficient.

Warning

Not indicated in stone.

Alternative to 'Muttaishaineer'

Juice of white variety of *Erythrina indica* can be used.

Another Method

After removing the water of crystallisation present in the alum, it is placed in between 1 Kg of the flesh of leaf of Aloe vera placed in a crucible and covered with another crucible placed upside down. The joint is sealed with five mud pasted cloths and 'gajaputam' is given immediately. Do not allow the flesh to become water.

9. SHILAAJATHU BHASMAM

Ingredients

1. 'Shilajathu' - 1 Kg.

Requirements

As in 'Patikaara bhasma'

Procedure

'Shilajathu' pieces are placed in a wide mouthed earthen pot and 'churukku' is given with 'muttaishaineer' prepared as described in the preparation of 'patikaara bhasmam'. Instead of 'muttaishaineer' leaf juice, juice of *Erythrina indica* may also be used. Here the pieces of 'Shilajathu' are stirred with an iron rod to enable absorption. Then 'gajaputa' is given after which it is ground into fine powder, sieved and stored in bottles.

Indications

1. In patients with hot temperament.
2. In 'prameha' to alleviate burning sensation.
3. In 'swetha pradara'

Warning

In patients with predominance of 'Vaata' it should be administered along with 'Vaata' alleviating drugs. Otherwise it will cause aggravation of 'Vata'.

Dosage

500 mg. 2-3 times a day, 5 minutes before food.

Anupanam

Ghee, butter, hot water, honey and milk.

Apathyas

Gingelly oil, bittergourd, roots, pears, chicken and fish.

10. CHITTA ANDA THAILAM

Ingredients

1. Wide mouthed earthen or iron vessel
2. Branch of drumstick tree with bark
3. Human hair
4. Camphor
5. A clean kora white cloth.

Procedure

Yellow portion of egg is taken in the wide mouthed vessel. Moderate heat is given and the solution stirred continuously with a branch of the drum stick tree. A little human hair is added to it. The process is continued till fumes are generated and the solution becomes blackish and sticky, the oil being separated. It is removed from the fire. In a clean vessel a little camphor is put and the oil is poured into it by filtering with a cloth piece. The oil can be stored in a glass bottle after cooling.

Indications

1. In epileptic conditions, application of a few drops of this 'thailam' on temples, eyebrow centre, back of ear, top of the head and few drops poured on tongue is very effective.
2. In 'Vata' rogas 15-30 drops with honey or garlic juice is administered internally.
3. In inability to talk due to paralysis of tongue few drops may be applied on the tongue.

11. ANNABHEDI SINDOORAM

Ingredients

Ferrous sulphate ('Annabhedi or Kaaseesa') - 1 Kg.

Requirements

1. Unboiled rice	-	½ Kg.
2. Ferrous sulphate	-	100 gm
3. Mercuric chloride	-	10 gm
4. Rasa karpooram	-	10 gm
5. Lemon juice		
6. Crucibles		
7. Earthenware		
8. Cowdung cakes	-	1500 Nos.

Procedure

1. Preparation of Shaineer

Rice is cooked in a pot such that it acquires the form of a paste. Equal quantity of fresh water is added to it and stirred well. 100 gm. of raw ferrous sulphate is powdered well, added to the cooked rice and mixed for 10 minutes. This mixing for 10 minutes is repeated on two more consecutive days. The whole mass is poured into a clean kora white cloth and the water getting filtered is collected. 5 gm. each of purified Mercuric chloride and 'Rasa karpooram' are added to it after powdering and mixed well. Now the 'Annabhedi shaineer' is ready for use.

2. Sindoorikaranam

1 Kg. of ferrous sulphate is taken, ground in a mortar for 4 hours in lemon juice and 4 discs are made. It is dried properly in the sun and enclosed within two crucibles as described before. The joints are sealed with 3 mud pasted cloths and 'putam' is given with 500 cowdung cakes.

After cooling down, the crucibles are taken out and the mud pasted cloths removed. The ferrous sulphate is taken and ground with the 'shaineer' prepared earlier for 4 hours in a mortar. Then a single disc is made. It is placed in a crucible, covered with another and the joints are sealed with three mud pasted cloths. Then 'putam' is given with 300 cowdung cakes. This process is repeated two more times and then it is ground in a mortar and powdered. After sieving with a fine cloth, it can be stored in bottles.

Indications and Dosage

1. In all types of 'Paittika' diseases, like 'Pandu', 'Kaamala' etc. 200-250 mg. may be given with suitable decoction.
 2. It can also be given along with Banana, honey, ghee and butter.
- 'Annabhedi' which is made by this method is the best because it is prepared by 'Annabhedana'. (breaking of 'annam' - rice)

Purification of Mercuric chloride

Ingredients

Mercuric chloride	-	5 gm - 30 gm
Tender coconut water	-	200 ml
Raw camphor	-	2 gm

Procedure

The camphor is put in coconut water and boiled. The mercuric chloride is taken and enclosed within a cloth and tied. It is dipped for 5 times in the boiling liquid and taken out. Now the mercuric chloride is purified.

Rasa karpooram

Pepper	-	10 g.
Betel leaves	-	10 g.

A decoction is made with the above two drugs. It is then boiled as in the above case and the 'rasa karpooram' folded within a cloth is dipped for five times in the liquid. The 'rasa karpooram' becomes pure now.

INDEX ON BOTANICAL NAMES

SI.No. BOTANICAL NAME

1. Abies webbiana
2. Acalypha indica
3. Adhatoda bedomi
4. Aegle marmelos
5. Allium cepa
6. Allium sativum
7. Aloe vera
8. Argimone maxicana
9. Azadirachta indica
10. Calotropis procera
11. Cinnamomum zeylanicum
12. Citrus medica
13. Clerodendron serratum
14. Convolvulus pluricaulis
15. Coriandrum sativum
16. Cuminum sativum
17. Eclipta alba
18. Elettaria cardamomum
19. Emblica officinalis

SANSKRIT NAME

Thaaleesa pathra
 Aritha-manjari
 Vasa
 Bilvam
 Phalaanndu
 Lassuna
 Kumaari
 Swarna-ksheeri
 Nimbam
 Arka
 Thvak
 Nimbuka
 Bhaarngee
 Vishnukraanthi
 Dhaanyaka
 Jeeraka
 Bhrrnga-raaja
 Elaa
 Aamalakee

TAMIL NAME

Thaaleesa pathri
 Kuppumeni
 Vasaa
 Vilvam
 Eerulli
 Vellapoond
 Kumaari
 Brahmadhanndi
 Vembu
 Vellerukku
 Karnya
 Ilamachcha pazham
 Amgaaravallee
 Vishnukraandi
 Koththamalli
 Jeerakam
 Kaikeshi
 Yelakkaay
 Nellikkaay

20. Erythrina variegata
21. Fumaria indica
22. Glycirrizha glabr
23. Indigofera tinctoria
24. Leucas cephalotus
25. Michelia champaka
26. Momordica charantia
27. Moringa olifera
28. Mukia scabrella
29. Ocimum sanctum
30. Pavonia odoratum
31. Pencidanum gravilence
32. Phyllanthus amara
33. Piper betle
34. Piper nigrum
35. Pluchea lanciolata
36. Plumbago rosea
37. Recinus communis
38. Santalum album
39. Sapindus emarginatus

- Paaribhadhra
- Kshethra parpati
- Yashtimadhu
- Neelinee
- Dhronna-pushpee
- Champaka
- Kaaravellam
- Sigru
- Ahilyaka
- Thulasi
- Vaalakam
- Ssathapushpaa
- Bhoomiaamalaki
- Thaamboola pathri
- Maricham
- Raasnaa
- Raktha chithrakam
- Eranda
- Chandhana
- Arishta phala
- Kaliaanna-murukku
- Thuru
- Athimadhura
- Avari
- Thumbaree
- Sambugam
- Paavakkaay
- Moringaay
- Mukkaa-peeram
- Thulasi
- Paramutty
- Shombu
- Kizhakkaay-nelli
- Vettila
- Milagu
- Chitta-rattai
- Chiththira
- Aamanakku
- Chandhanam
- Ponnam kottai

INDEX ON BOTANICAL NAMES — Contd.

<u>SI. No.</u>	<u>BOTANICAL NAME</u>	<u>SANSKRIT NAME</u>	<u>TAMIL NAME</u>
40.	Semicarpus anacardium	Bhallaathaka	Shenkottai
41.	Solanum indicum	Brrhathee	Pappara-malli
42.	Solanum trilobatum		Vilai
43.	Tenospora cordifolia	Gudoochi	Shinthil-kodi
44.	Terminalia bellarica	Vibheethakee	Akkam (thanri)
45.	Tricosanthus cucumarina	Patola	Pudel
46.	Vitex nirgundo	Nirgunndee	Nochee
47.	Zingiber officinalis	Aardhraka	Sukku

GLOSSARY OF TECHNICAL TERMS

1. AMṚTIKARANA:

Amrtikarana is a samskara (process) which is done with a view to remove the remaining dosas (bad effects) of the Mrta Lohas (reduced metals) after the Marana process is over.

2. ANUPĀNA:

Anupana is a vehicle which is administered internally either with the drug or after the drug administration. It may consist of drugs which either have a direct action on the particular disease or may enhance or potentiate the effect of the main drug.

3. BHASMEEKARANA/SINDHOOREEKARANA

This is the second or final stage of the Maarna process. In this process the Bhavit or dried substance is closed in a 'Saravasamputa' (crucible) and subjected to heating at different degrees of temperature through different putas depending on the heat resisting capacity of different substances used for the Marana process. The whole process is known as 'Putā'. The substance which is hard, heavy, rough and bulky is converted into a soft, light, smooth and fine powder. Different metals and minerals need different types of putas in varying numbers to bring about these physical and chemical changes. The substance obtains colour by the end of this process.

4. MĀRANA:

Marana is a process in which purified metals and minerals are pasted with the various drugs and the juices and then subjected to fire treatment in a measured manner for reducing them to ashes.

5. PUTA:

Putra is a process which gives the required degree of paka (heating) necessary for the drugs, less or more heating is not desirable.

6. SATWA PĀTANA:

Satwapatana is a process in which various minerals after being mixed with Ksara, Amla and Dravaka drugs are heated in a Kostiyantra so as to get their sara (metallic portion) known as Satwa.

7. SINDHOOREE KARANA - Refer Bhasmeekarana

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